

# Millennial Star



**Joseph Smith Memorial Monument**

*"A granite shaft pierces the sky . . ."*

(See pages 817 and 824)

# WISHING YOU ALL A MERRY CHRISTMAS

## Make this A HAPPY NEW YEAR

For you and your friends  
WITH GOOD BOOKS FROM  
**THE MISSION BOOKSTORE**  
**5, GORDON SQUARE, LONDON, W.C.1**

Be a neighbour with President Brigham Young . . . Live with him through his active life in the Church . . . Feel his influence and wisdom . . . Let them become part of you. Gain knowledge for yourself from the Standard works of the Church; become acquainted with God's word to the Saints of this latter day. Learn what character is . . . how you may gain it. Go through the stirring story of *A Century of Mormonism in Great Britain* . . . see what a powerful influence this great work has had. Read the sermons of the great writers and speakers of the Church. These and many more exciting experiences are yours for the asking . . . if you ask the British Mission Bookstore to supply any of the following:

Bible, hand pocket size, leather bound, indexed, ready reference - - -	15 0
Book of Mormon, black imitation leather - -	6 0
Doctrine and Covenants, blue cloth - - -	4 6
Pearl of Great Price, blue cloth - - -	2 6
Brigham Young, by Gates - - -	7 6
A Century of Mormonism in Great Britain -	5 6
Sunday Night Talks, by Talmage - - -	6 6

Send for price list for other books you may want.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 51, Vol. 99

Thursday, December 23, 1937

Price Two Pence

The *Millennial Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

HUGH B. BROWN  
Publisher  
 RICHARD R. LYMAN  
Editor  
 PARRY D. SORENSEN  
Associate-Editor

5 Gordon Square, London, W.C.1, England

Museum 1354

*But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Hebrews 11: 6*

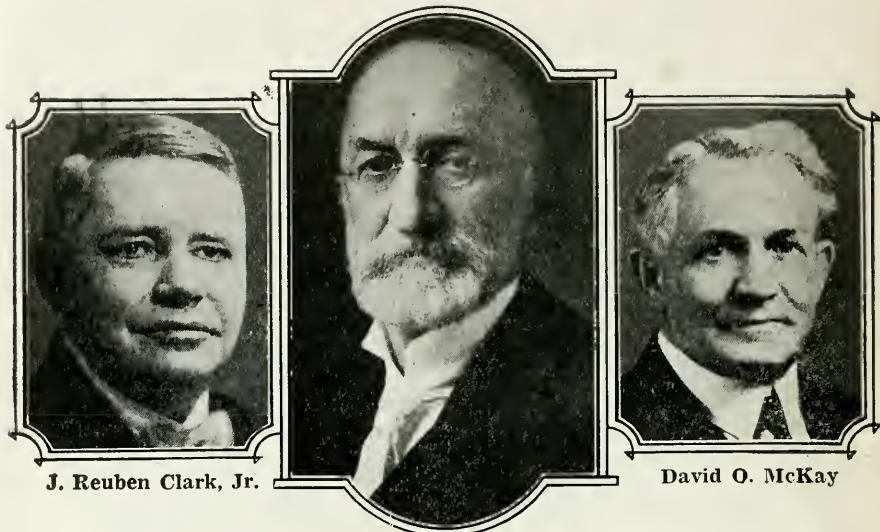
CONTENTS	Page
<b>EDITORIAL—</b>	
December Twenty-Third by <i>Richard R. Lyman</i> - - -	824
<b>CHURCH FEATURES—</b>	
Greetings from the First Presidency - - -	818
Testimony of A Witness by <i>Elder Matthias F. Cowley</i>	820
<b>SPECIAL FEATURES—</b>	
The Miracle of Mormonism <span style="padding-left: 100px;">by <i>Elder E. Cecil McGavin</i></span>	822
Divine Authority by <i>Elder Charles W. Penrose</i> - - -	826
Mission-wide M.I.A. Conference - - - - -	829
Building Fund Contest - - - - -	831
<b>DEPARTMENTS—</b>	
Of Current Interest - - - - -	831
From the Mission Field - - - - -	832

## THIS WEEK'S COVER—

"A Granite shaft pierces the sky over the place where he was born," is the description Elder John Henry Evans gives of the Joseph Smith Memorial Monument in his book, *Joseph Smith, An American Prophet*. The monument, shown on this week's *Star* cover, stands at Sharon, Vermont, where the Prophet Joseph Smith was born one hundred and thirty-two years ago, on December 23rd, 1805.

The world has seen great changes in the ninety-odd years that have elapsed since the Prophet's martyrdom in 1844. It has seen the Church he founded under the inspiration of God grow to a world-wide organization and the Book of Mormon translated into almost a score of languages, while almost a million members of the Latter-day Saint Church to-day sing with heartfelt thanksgiving, "We thank Thee, O God, For A Prophet."





J. Reuben Clark, Jr.

Heber J. Grant

David O. McKay

## GREETINGS FROM THE FIRST PRESIDENCY

**W**ITH satisfaction and thanksgiving for achievements of the past year, we join the Christian world in another Yuletide celebration. In doing so, however, we express the sincere hope that with commemoration of Christ's birth there be connoted, as never before, the significance of the life and teachings of the Man of Galilee.

"Behold the man," said Pontius Pilate, Roman Governor of Judea, as Jesus platted with a crown of thorns and mockingly bedecked with a purple robe stood before the mob who cried "Crucify him, crucify him!"

Blinded by ignorance, bigotry, and jealousy, the crowd saw in the condemned man only a malefactor, a violator of traditional law, a blasphemer; one whom they madly and unjustly condemned to the cross. Only a comparatively small group of men and women beheld Him as He really is—the Son of God, the Redeemer of mankind!

For nineteen centuries Christ's birth has been celebrated by nations that call themselves Christians. Annually the pealing of bells, the harmony of music, and the declaration of voices have united in heralding anew the angelic message "on earth peace, good will toward men."

However, as on the occasion of that historic trial, so through the ages, men have beheld Him from different view points. Some, who reject Him as venomously as did the rabble, see in Him and in His disciples "inventors of a Christian moral system that has undermined and sapped the vigour of the modern European world." Others, with clearer insight, begotten by experience, behold Him as the originator of a system that "promotes industry, honesty, truth, purity, and kindness; that upholds law, favours liberty, is essential to it, and would unite men in one great brotherhood."

Many behold Him as the "one perfect character—the peerless personality of history," but deny His divinity.

Millions accept Him as the great Teacher, whose teachings, however, are not applicable to modern social conditions. A few—O how few! of the approximately 2,000,000 inhabitants of the globe, accept Him for what He really is—"the only begotten of the Father; who came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness."

True, the present age is entirely different from that in which Jesus lived. People among whom He associated could not even imagine the many conditions, problems, and perplexities of this modern world. Science has brought to light discoveries scarcely ever before dreamed of. The automobile, the radio, the aeroplane practically annihilate time and distance, and make nations on opposite sides of the globe next-door neighbours. Jesus' message and personality reached only groups around the shores of Galilee, but to-day even an ordinary voice may be heard by millions!

Yet, notwithstanding all these achievements, dissatisfaction with existing social and political conditions is becoming more perplexing to the wisest minds. Men need a beacon light to guide them as they grope in the mist of these perplexities.

That light is He whose birth the Christian world is celebrating at this Yuletide. It is He who in the bloom of perfect manhood, and with the inspiration of divinity said, "I am come that ye might have life, and that ye might have it more abundantly."

Men say His teachings are not applicable to modern-day conditions. How do they know since true Christianity has never been actually tested by any nation or nations?

To members of the Church throughout the world, and to peace-lovers everywhere, we say, behold in this Man of Galilee not merely a great Teacher, not merely a peerless leader, but the Prince of Peace, the Author of Salvation, here and now, literally and truly the Saviour of the world!

Most heartily we commend faithful Latter-day Saints for their manifestations of devotion to Christ's principles during the past year, and for their outstanding achievements in Church projects instituted for the benefit of our fellow men.

And now may your efforts directed through the ecclesiastical groupings, the quorums, and the auxiliaries, carry Christmas cheer to every person in your communities; and when that shall have been done, let it not be said that—

"We ring the bells and we raise the strain,  
We hang up garlands everywhere,  
And bid the tapers twinkle fair,  
And feast and frolic—and then we go  
Back to the same old lives again."

But rather let us resolve to behold in His true light the only Man through whose name and teachings the world can find "on earth peace, good will toward men."

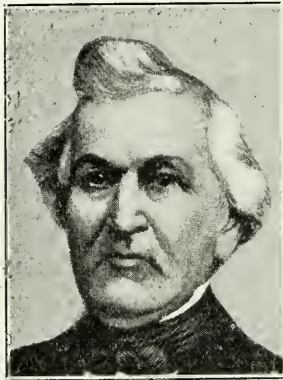
HEBER J. GRANT.  
J. REUBEN CLARK, Jr.  
DAVID O. MCKAY.

## TESTIMONY OF A WITNESS

By ELDER MATTHIAS F. COWLEY

**T**O every Latter-day Saint who has had the rare privilege of serving in the mission field, the experiences and blessings which come with preaching the restored Gospel of the Master remain as precious memories throughout life. Recalling my missionary labours of more than half a century ago, probably the most memorable experience was my meeting with David Whitmer, one of the three witnesses of the Book of Mormon. There were some circumstances leading up to this meeting which it might be well to first recount.

I was on my second mission to the Southern States and labouring in the state of Georgia with Brother John W. Taylor as my companion. After labouring through the winter of 1880-81 I was sent by President John Morgan to the city of St.



David Whitmer

Louis with Brother George C. Parkinson, to labour there as missionaries, while my companion, Brother Taylor, was assigned to labour in the state of Kentucky.

Before commencing my labours in the state of Georgia, I was appointed by President John Morgan to conduct a company of Latter-day Saints, moving from the states of Virginia, Georgia, Alabama and Tennessee, to the gathering of the southern saints in San Luis Valley, southern Colorado. We had in our company one hundred and ten souls: men, women and children. Among this number were about fifty people from Henderson County, Tennessee, who said they had been converted to the Gospel by some mysterious preacher giving

his name as Robert Edge.

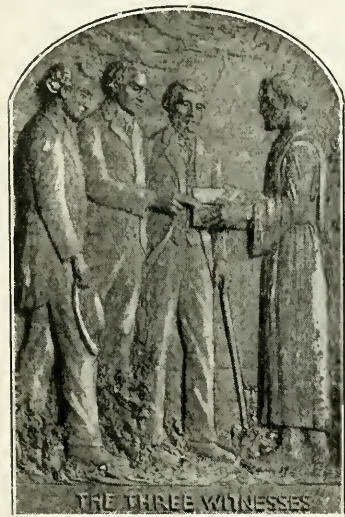
He appeared among them without telling them from whence he came or anything of his nationality. He held meetings among them and preached the Gospel of faith, repentance, baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost. He substantiated these by quotations from the same passages of scripture as used by the elders of the Church of Jesus Christ of Latter-day Saints. He laid his hands upon the sick and they recovered. One lady told me that she had been sorely afflicted with rheumatism for twenty years and by the faith and prayers of this man and the laying on of hands, she was at once healed from her long affliction.

In preaching these doctrines and other principles in harmony with our faith, he was accused by some people in the community of being a Mormon. In answer to this accusation, he simply said, "God bless the Mormons." As he emphasized the importance of baptism and the laying on of hands, his converts asked him if he would baptize them. He said, "No."



They then asked if he had the authority. He said, "If I have not, it is upon the earth and will come to you in due time by men from the West."

After preaching and labouring in their midst, in public and in private, he left them as mysteriously as he had first appeared. After his departure, his converts, knowing that he had been accused of being a Mormon and that the Mormons lived in the West, one of their number addressed a letter to the County Clerk of Salt Lake County, Utah, not knowing how more directly to reach a Mormon elder. The county clerk sent the letter immediately to President John Morgan, the President of the Southern States Mission. After reading the letter, Brother Morgan looked up the field of his nearest elders to these people and found them to be Elders George Carver and Hyrum Belnap. He forwarded them the letter and asked them to contact these people and see what could be done about their further conversion. The missionaries went to this community and baptized in a short time all of them except one, one rejected their message. They were taken in our company and located in Manassa, Colorado.



Being honoured with escorting this company to Colorado, I was invited by President Morgan to accompany another group of saints from the South to Colorado in the spring of 1882. On our return from Manassa to St. Louis, we unitedly agreed that we would leave the main line of the railroad and go up to Richmond, Missouri, for the purpose of paying a visit to David Whitmer, one of the three witnesses of the Book of Mormon. Father Whitmer was then about

seventy-two years of age and, having been accosted with many visitors from different parts of the world, his family was not very desirous of receiving visitors on account of his health and age. We, however, with a little effort through his son-in-law, succeeded in getting an interview with Father Whitmer and were invited into his sitting room, where we found him an aged man with a striking figure, tall and straight, with long features and a Roman nose and a countenance indicating self-will and determination.

He received us with a fair degree of kindness and hospitality and while he conversed with President Morgan, I was an attentive listener and heard him bear personal testimony to the remarkable scenes of which he was a witness.

He re-affirmed his testimony in the Book of Mormon concerning the appearance of the Angel Moroni, who showed him the plates which he handled and hefted with his hands and

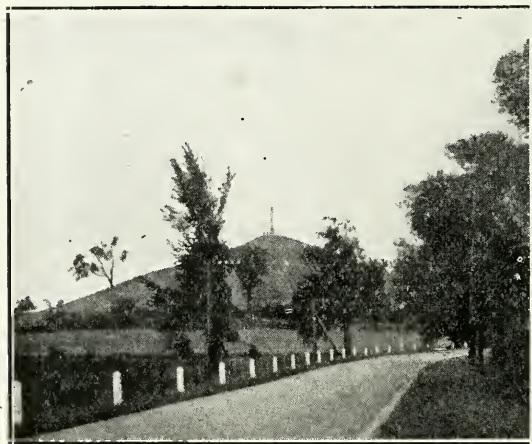
*(Continued on page 829)*

## THE MIRACLE OF MORMONISM

*By Elder E. Cecil McGavin*

**H**OW strange are the fortunes of time! Barely a century ago it was announced by the editor of a country newspaper that he would undertake to publish a strange book which had been translated from golden plates that were revealed to a farmer's boy in Palmyra, New York. This startling announcement stirred the countryside as the tempest's breath fans the flames of a raging forest fire in autumn.

From every quarter of the hamlet came sinister whisperings that the book should not issue from the press. Preachers and laymen alike opposed the publication of this unpopular work. The farmer folk were aroused from the spiritual lethargy of the day by the announcement that the "Golden Bible" would soon be published in the English language.



**The Hill Cumorah**

The laymen willingly united with the clergy in waging a bitter persecution against the young man who had been given the golden plates which had long reposed in the magic hill. The spirit of prejudice and persecution was so intense that the other editors who had been asked to publish the strange book had flatly refused.

When Mr. Grandin, of Palmyra, reluctantly decided to publish the book, a wave of resentment swept the frontier community. It was thought that if the book ever issued from the press it would result in inestimable harm. Palmyra's pious citizens considered it their sacred duty to spare the world a vast amount of suffering by preventing the publication of this unusual book.

The infuriated citizens held mass meetings where they made secret plans to steal the manuscript while the male members of the Smith family were working in the fields. Petitions were circulated and signed by many people in an attempt to dissuade the publisher from printing the book. A committee, headed by a local minister, called at the Smith home while the men were absent, and begged the Prophet's mother to show them the manuscript. She readily realized what their wicked plan was, and refused to produce the coveted document.

An unscrupulous editor from a neighbouring community



came to the Grandin office each Sunday and copied sections from the manuscript while it was being set up in type. In several issues of his newspaper he published garbled and mutilated excerpts from the Book of Mormon manuscript in an attempt to poison the public mind against the forthcoming book. This unethical editor solicited subscriptions for his paper, offering its readers an opportunity to read the "Gold Bible" through the columns of his paper before it was issued from the press in book form.

Soon after it was rumoured about that Joseph Smith had the gold plates, a Methodist class leader, Willard Chase, employed a magician from a distant city to come to Palmyra and find the gold plates by means of his occult powers. Other people resorted to magic in an effort to locate the Nephite Record before its translation could be completed. Yet it all ended in failure.

What remarkable changes the century hath wrought! No prophecy made by Joseph Smith would have seemed as unreasonable and impossible to the citizens of Palmyra as if he had predicted that the following century would bear the message of "Mormonism" to all the civilized nations of the earth; that converts by the thousands would leave their native lands and redeem the desert wastes of modern Zion.

#### Author of Books

Principal of the Latter-day Saint Seminary in Spanish Fork, Utah, Elder McGavin is also author of two recently published books, *U.S. Soldiers Invade Utah*, and *Paradise Revisited*. The volumes were published by the Meador Publishing Co., of Boston, Massachusetts.

What would the prejudiced populace at Palmyra have said if the persecuted Prophet had told Willard Chase that the coming century would see one of his grand-nieces espouse the cause of "Mormonism," become an active leader in the Palmyra branch and assemble hundreds of names of the Chase family for whom the

Temple work would be done? Yet this incident has become history.

When Mr. Cole published garbled extracts from the manuscript of the Book of Mormon, promising his readers that they could read the "Gold Bible" in serial form and not be obliged to buy it when it came from the press, what would have been his dubious thoughts if the translator had declared in solemn words that:

"Within a century this book will have been read and re-read by more people than there now are in all of the New England states. It will be translated and published into nearly a score of languages, becoming the most widely read book in the world except the Bible."

The book which the citizens of Palmyra wished to destroy has been read by more people than there are at the present time in the state of New York. More elders, inspired by this sacred volume, have gone from the rivers to the ends of the earth in search of proselytes, than there were inhabitants in Wayne County in 1830.

(Continued on page 830)

---

THURSDAY, DECEMBER 23, 1937

---

EDITORIAL

DECEMBER TWENTY-THIRD

This is the birthday of the Prophet Joseph Smith. It seems that he was destined to be a disturber in the realm and kingdom of the adversary. He was pursued and persecuted even from his childhood. When he made the announcement at the age of fourteen that he had seen a vision, preachers and so-called teachers of the Gospel were among the first to persecute and ridicule him. His statements were not only treated lightly, but they were treated with contempt. He was given to understand that such things could emanate only from the Devil, that in these days there are no visions or revelations, that all such ceased with the apostles of the Bible.

The Prophet's experience was much like that of Paul. Paul knew that he had seen a light, that he had heard a voice. He knew this with such positiveness and certainty that nothing could convince him otherwise.

And so it was with the Prophet Joseph Smith. He had seen a light and in that light he had seen two personages. This was a fact that no amount of argument or persecution could induce or compel him to deny.

Groups of Latter-day Saints in practically every nation throughout the world will this month, celebrate the one hundred and thirty-second anniversary of the birth of the Prophet. It is one hundred and seventeen years since he received his first vision. It is one hundred and ten years since the gold plates were placed in his hands from which, by divine leadership, he translated the Book of Mormon, and it is one hundred and eight years since he and Oliver Cowdery, under the hands of John the Baptist, received the Aaronic Priesthood.

Consider the results of his inspiration and divine leadership in these comparatively few years and find, if you can, any other explanation for the man and his accomplishments than that which he himself gave!

While no claim is made that there was in Joseph Smith any of those divine elements which characterized the incomparable accomplishments of Jesus our Lord and Saviour, nevertheless, it seems that only by the power of God could results so outstanding as those which came into the world from the life and teachings of the Prophet Joseph Smith be accom-

plished in these few years.

In many respects the lives of these two are alike. For example, the first recorded public act of the Man of Galilee was

His going into the Temple at the age of 12 and there asking and answering questions with the wise men of His time, while the first event of public interest in the life of Joseph Smith was his going into the Sacred Grove at the age of 14 and there receiving his first vision. Thus the important work of the Prophet, like the public work of Jesus, began at the time of his transition from boyhood to young manhood.

Then again the number of active years of the Prophet's life, like those of the Saviour Himself, were but few, for at the early age of 38 the Prophet gave his life as a martyr when his body was pierced with bullets fired by the hands of the members of a murderous mob.

Joseph Smith has given to the world not only more of the revealed word than has any other one man, but he has probably, in the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price given to the world more inspired writings than have all other prophets put together.

Much of the scripture revealed through the Prophet Joseph Smith vibrates with inspiration. Example: Under the hands of an Angel, who said his name was John the Baptist, Oliver Cowdery and Joseph Smith were ordained to the Aaronic Priesthood.

Here are a few of the inspired words used in that ordination: "Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of Angels, and of the Gospel of repentance and of baptism by immersion for the remission of sins." (Doctrine and Covenants, Section 13)

Section 1 of the Doctrine and Covenants constitutes the Lord's preface to the "doctrines, covenants and commandments given in this dispensation." It begins with: "Hearken O ye people of my Church, saith the voice of Him who dwells on high, and Whose eyes are upon all men; yea, verily I say:

Hearken ye people from afar; and ye that are upon the islands of the sea, listen together. For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated."

These quotations are but indications of the literary gift and inspiration that rested upon Joseph Smith, giving to him unusual, yes, prophetic insight and vision. Having had little opportunity to go to school and no library from which to learn, from what other source than inspiration could he have received such knowledge and wisdom?

Members of the Church have reason to rejoice, on the anniversary of the Prophet's birth and in belonging to an organization which, under divine guidance is going on to eternal perfection. Their hearts should be full of gratitude to God for His giving to the world in this day the Gospel of Jesus in its fulness as it has been restored to earth through the Prophet Joseph Smith—RICHARD R. LYMAN



## DIVINE AUTHORITY

*By Elder Charles W. Penrose*

**T**HE ordinances of the Gospel referred to in previous articles of this series, cannot be effectually administered without divine authority. That authority does not and cannot originate in man. It may be assumed, it is true, and presumptuous men may claim to be called of God without communication from Him. But their performances will be without avail and will not be recognized in heaven, either in time or in eternity.

Whenever the Almighty desired to communicate with man on earth, He selected His own representatives and endowed them with authority to speak and act in His name. What they uttered by the power of the Holy Ghost, and what they administered as He directed, was recognized by Him as if performed and spoken by Deity in person. When He gave them authority to call and ordain others to the same duties, their administrations were also accepted by the Lord, and were fully efficacious. This divine authority was called the Holy Priesthood. It was bestowed in the earliest ages. It existed among the patriarchs, was exercised in the Mosaic dispensation, was held by many of the prophets, and was established in the Christian Church by the Saviour Himself. There are two orders, or branches, of that Priesthood.

The higher, which includes the lower, came to be known as the Melchizedek Priesthood. This was because Melchizedek, the King of Salem, who lived in the time of Abraham, and from whom "the father of the faithful" received his blessing, obtained great power in that Priesthood. It is referred to in the Epistle to the Hebrews, 7th chapter. Much controversy has arisen over the meaning of the third verse, which says: "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." The difficulty has arisen through the application of these remarks to the individual instead of to the Priesthood which he held. The higher, or Melchizedek Priesthood, was not limited, as the Levitical Order subsequently was, to a special lineage. It did not depend upon parentage or descent, and it was an eternal Priesthood, and those who possessed it worthily retained it through life, being kings and priests unto God forever.

The lesser Priesthood was held notably by Aaron and his sons, in the line of the first born, and has therefore been called by his name. It had authority to administer in the lesser ordinances and in temporal affairs, but not in the higher and more spiritual concerns of the kingdom of God. But no man could take this honour unto himself. He must be called of God as was Aaron, or he could not hold that Priesthood. (Hebrews 5: 4) Aaron was called by revelation through Moses the Prophet, and ordained under his hands.

This being so, as a matter of course, no man can take unto himself the higher, or Melchizedek Priesthood. Even Jesus of Nazareth, though He was the Son of God, did not assume that

Priesthood. He was "called of God, a high priest after the order of Melchizedek." It is written further: "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee." (Hebrews 5: 5, 10.)

The authority held by Jesus Christ as "a priest forever after the order of Melchizedek" was conferred by Him upon His Apostles, to whom He gave the keys of that power and authority, so that what they sealed on earth should be sealed in heaven, and what they loosed on earth should be loosed in heaven. (Matthew 18: 18) He said to them: "As my Father hath sent me, even so send I you." (John 20: 21) Again He said: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

(John 15: 16) The Apostles thus authorized had power to call others to this Priesthood and ministry, when directed by the Holy Ghost, as Moses called and ordained his brother, Aaron.

The law of carnal commandments in which the lesser or Levitical Priesthood administered was fulfilled in Jesus Christ, but the Priesthood or authority to administer in the name of the Lord was not then abolished; the higher or Melchizedek Priesthood was restored. That was the change in the Priesthood referred to in Hebrews 7: 12: "For the Priesthood being changed, there is made of necessity a change also of the law." From this it is evident that the Priesthood was not abolished, but the law of the Gospel being introduced by Christ in place of the Mosaic



Conversion of Saul

code, the higher Priesthood was also introduced, for the Gospel is a higher law than that of Moses. The sacrifice of animals in which the lesser Priesthood administered was no longer required, after the great sacrifice of the Son of God of which they were typical, so that function of the lesser or Aaronic Priesthood was discontinued. But the administration of the ordinances of the Gospel was necessary, and could not be rightfully performed without divine authority.

The term "called of God" appears to be as much misunderstood as is the subject of the Priesthood of God. Men assume to act in the name of Jesus Christ, either because they feel or imagine they have a call in their hearts to this ministry, or because they have been called by some person or conclave having no more divine communication and authority than they

had themselves. In contrast to their assumption let us view the case of Saul of Tarsus, afterwards called Paul the Apostle. In the narration of his case as given in Acts 22, he says that on his way to Damascus the Lord Jesus Christ appeared to him in glory, and he was stricken blind thereby. He received his sight by miracle and was informed:

The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou, arise and be baptized, and wash away thy sins, calling on the name of the Lord.

Paul subsequently received another divine communication, informing him that the Lord would send him unto the Gentiles. (Verses 12-21) After all this he was not authorized to act as a minister of the Gospel, because he had not yet been properly called and ordained.

It was ten years after this, according to the chronology of the New Testament, that Paul was ordained to the Priesthood or authority to act in the name of the Lord. It is stated that certain prophets and teachers were in the Church at Antioch, and "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands upon them, they sent them away." (Acts 13: 2, 3; also Acts 9: 15-18) Paul in his epistles invariably declared that he was not called by the will of man; and he taught that no man of himself could rightfully assume the authority to administer in the name of the Lord. To the Galatians he wrote: "Paul, an Apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)." (Galatians 1: 1) Writing to Titus, Paul said: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee." (Titus 1: 5) Writing to Timothy, Paul says: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Timothy 4: 14)

That there was a divinely appointed ministry in the Church established by our Saviour must be evident to every mind open to the truth, on reading the New Testament; also that it was essential to the Church, and that without it there can be no true Church of Christ on earth. Explaining this subject and stating the order of the Christian ministry given by Christ, Paul says:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. (Ephesians 4: 11-14)

Without these divinely ordained and inspired men, holding this Holy Priesthood, the work of the ministry cannot be performed acceptably to God, neither can the Church be perfected. They are absolutely necessary until all shall come to the unity of the faith and a knowledge of the Son of God.



**TESTIMONY OF A WITNESS***(Concluded from page 821)*

while gazing upon them, heard the voice of God from the heavens above commanding himself and companions, Oliver Cowdery and Martin Harris, to bear witness to all the world that the Book of Mormon is a divine record and had been translated by the gift and power of God.

In connection with the miraculous things of which he was a witness, he related to us that when he was sent for by Joseph Smith and Oliver Cowdery to come to their relief with provisions to Harmony, Pennsylvania, where they were engaged in translating the Book of Mormon, he was confronted with the difficulty of having a large amount of farm work to attend to which needed his immediate attention. Among other things, he had a large piece of ground which was to be sown with a fertilizer and he felt he could not do that and at the same time meet promptly the requests of Joseph Smith and Oliver Cowdery. While in this quandary, he and others saw three men sowing this fertilizer upon the farm. They found that it was done better and more quickly than he or his neighbours could have done it themselves. Who these men were he did not know, but this he did know, that it was a miraculous thing.

In connection with what I saw and heard told by David Whitmer, I remember reading a very few years later his dying testimony which occurred in this wise.

Shortly before passing away, he inquired of his doctor, asking him if he was in a sane condition of mind, and the doctor replied, "Yes, Mr. Whitmer, as sane and sound as ever."

Then David Whitmer said with his dying words, "I testify that my testimony in the Book of Mormon is true." And with this death-bed testimony on his lips, he passed into the spirit world to give, as all others, an account for the deeds done in the body.

In connection with this, I was partial witness to another circumstance involving the statement of David Whitmer.

Some time before he passed away, Brother Ben E. Rich, who was President of the Southern States Mission, sent to Father Whitmer his autograph album and asked if he would sign his name in it that he might have his signature. He did not suggest to David Whitmer what he should write, but of his own wish and volition David Whitmer wrote these words: "My testimony in the Book of Mormon is the truth," and signed in his own handwriting, "David Whitmer."

**MISSION WIDE M.I.A. CONFERENCE**

Already plans are being laid for the biggest M.I.A. conference yet held in Great Britain. Saints and friends will be glad to learn that the time set for the conference will be next Whitsuntide (exact dates and place of the conference will be announced in an early issue of the *Star*. Watch for it). Notes and news events about the conference will appear frequently in the *Star*. Consult your *Star* and keep up with the forthcoming great event. Make your plans now! Remember! "A penny a day laid away will help to pay your way."

**THE MIRACLE OF MORMONISM**

*(Concluded from page 823)*

The prejudiced populace at Palmyra employed a firm of engineers from Rochester to excavate in the Hill Cumorah in the vain hope of finding the gold plates. Deep trenches and long tunnels scarred the graceful Ramah soon after the sharpened sickles of the Elders of the new and strange religion were reaping a golden harvest in the whitened fields of Ohio. No prophecy, however unreasonable, would have seemed more preposterous than the declaration that:

The coming century will witness an elaborate monument crowning the magic hill, erected by the numerous disciples of the "Gold Bible"—a monument to the memory of the last of the Nephites who buried the golden record in the sainted hill. The Smith family would have been expelled from Wayne County sooner than they were if the boy Joseph has asserted that the coming century would witness one of the largest bulletin boards in the world beside the Manchester road, in the shadow of the magic hill, telling the story of the magic book.

His hearers would have been enraged if he had said that the time would come when tourists by the thousands would visit the sacred hill each season; that four missionaries would be required each day and night to tell the friendly throng the story of the sacred hill, the magic touch which has been felt by thousands in all parts of the world as they read the "Gold Bible." Far into the night the interested tourists now linger amid the effulgence of the lighted monument, listening, as it were, to the voices from the dust.

At the base of the hill where enemies may have lurked to rob the youthful prophet of his golden treasure, now stands an impressive building, a Bureau of Information, for this sacred site has become the most fruitful field for missionary activity except in the Temple Square, in Salt Lake City.

Palmyra's prejudiced citizens thought it utterly ridiculous that the disciples of the strange book should attempt to pay for an edition of 5,000 copies, yet it seemed more absurd to expect that vast number ever to be read. In the frontier village of Wayne County it was likely thought that the one edition would never be sold.

It was, indeed a bold undertaking to issue an edition of 5,000 copies at a time when there were but few readers in the frontier settlements; yet its disciples knew that it was no ordinary book. In this modern age of universal knowledge when the agencies of commercialism tell the world of new books, there are but a tithe of the books published which bring a profit to the author and the publishers.

Into every nook and corner of the earth this strange book from out the magic hill has gone, touching the hearts of its readers as the voices of its heroes speak from out the dust. The miracle of "Mormonism" is to be found in the sacred book which gave its name to this new and strange religion. The vitality, virtue and the power of this Church have come from the magic hill in western New York. The secret of the survival and growth of this religion which was nurtured upon the frontier, but soon enveloped the earth, reposes in the Nephite Chronicles whose only peer is the Holy Bible.

## OF CURRENT INTEREST

**CAPTAIN** George E. T. Eyston, new holder of the World's land speed record, returned to England last week from Salt Lake City, Utah, after setting his new record of 311.42 miles per hour on the Bonneville Salt Flats near there. On his arrival in London, Captain Eyston stated that he would return to Utah next summer in an attempt to better his new record. His goal is 350 miles an hour. The speed king was loud in his praise of the hospitality accorded him during his visit to Utah. Just before leaving for England he was honoured, along with Ab Jenkins, Latter-day Saint sportsmen, at a banquet given by business men of Salt Lake City.



The above photo was taken at the banquet in Captain Eyston's honour and shows the record holder, right, with Elder E. D. Sorensen, who was one of the business men attending the banquet. Elder Sorensen is the father of Elder Parry D. Sorensen, associate editor of the *Millennial Star*.

**CHRISTMAS PRESENTS** num-

bering well over four thousand have been purchased this season by the Royal Family, largest buyers of Christmas gifts in the world. The number includes a list of approximately one thousand for Queen Mary, with an equal number for the King and Queen Elizabeth, five hundred for the Duke and Duchess of Gloucester, and about the same for the Duke and Duchess of Kent, with about four hundred for Princess Mary. Princess Elizabeth and Princess Margaret have a list of their own, which has assumed larger proportions this year. In keeping with old tradition the gifts of the Royal Family to each other are kept secret and delivered on Christmas Day.

**EXCAVATIONS** recently made in Vermont give evidence of human habitation in that section of America 1,500 to 2,000 years ago, according to John H. Bailey, of the Museum of Arts and Sciences, of Rochester, New York. The discovery includes implements ground from slate for use as knives, arrowheads, gouges, drills and hammerstones. "We will now be able to fit the ground slate implements into the cultural sequence," said Mr. Bailey. "Roughly speaking, this find indicates that there was a camp site of early people at this junction of two waterways, approximately between 1,500 and 2,000 years ago. This, we believe, is the second oldest culture of which evidence has been found in the North-eastern archaeological area." Specimens will be placed in museums at Burlington and Fort Ticonderoga.

### NEW FEATURE OF BUILDING FUND CONTEST

A new feature of the Building Fund Contest is announced by Dr. Ray M. Russell, donor of the prizes given annually to those branches contributing most to their building funds. Branches which have won the contest in previous years will be given credit for funds contributed, but will not be eligible for prize money. Awards will be made to those which stand at the top of the list and have not won prizes in the past. This new feature will make it easier for smaller branches to win a prize. The contest closes on January 15th, 1938, and prizes are: first, £5; second, £3; third, £2.



## FROM THE MISSION FIELD

### Arrivals and Assignments—

Five new travelling elders arrived on Tuesday, December 14th, aboard the *R.M.S. Acquitania*, and were assigned to their fields of labour as follows: Elder John Randall Briggs, of Carey, Idaho, Leeds District; Elder Karl G. Esplin, of Shelley, Idaho, Scottish District; Elder John William Palmer, of Grantsville, Utah, Newcastle District; Elder Don R. Wheelwright, of Ogden, Utah, Birmingham District; and Elder Lee LaMont Frodsham, of Brigham City, Utah, Hull District.

### Releases—

Elder Norman A. Jensen, who has laboured in Nottingham, Manchester, and London Districts, was honourably released on Monday, December 13th, to return to his home in Brigham City, Utah.

Elder Karl F. Foster was honourably released on Saturday, December 18th, to return to his home in St. George, Utah. He has laboured in Manchester District and as Supervising Elder of Birmingham District.

### Transfers—

Elders Grant E. Blanch and Seth H. Young were transferred from Newcastle and Hull Districts, respectively, to London District, on Thursday, December 9th.

### Doings in the Districts—

**HULL**—Grimsby Branch Sunday School sponsored a social on Monday, November 22nd, under the direction of Sister Dora Reynolds, president, and Sister Mavis Oxley, first counsellor. The programme included step dancing, singing by some of the small children, and a comedy by officers and teachers. Elders Seth H. Young and Howard D. Anderson conducted community singing and games.

A social was held by Grimsby Branch Relief Society in the Thrift Hall on Thursday, December 9th. Relief Society President Mary Kingswood conducted and refreshments were served. Songs and games were enjoyed under the direction of Sister Evelyn Hall.

On Monday, December 6th, Hull Branch Relief Society sponsored a social and dance. Sister Amelia

Ransom, president, took charge. The programme included items by Tommy Fisher, Sister Ada Simpson, Elder Leonard L. Moffett, and Lady Missionary Elvera Campbell.

**LIVERPOOL**—The Sunday School of Blackburn Branch enjoyed a social on Wednesday, December 1st. It was under the direction of Sisters Annie Gardner and Isabella Leak. A supper was served and sociability games played.

**LONDON**—Four people were baptized and confirmed at a baptismal service held in South London Chapel on Monday, December 13th. They are: Frank Boughton Munton, Jr., baptized and confirmed by Elder Norman A. Jensen; Frank Boughton Munton, Sr., baptized by Elder Jensen and confirmed by Elder Wilford A. Kowallis; Vera Dorothy Irene Kirby, baptized by Elder Brigham Young V and confirmed by Elder Owen P. Gladwell; and Frances Charlotte Raggett, baptized by Elder Edmund M. Evans and confirmed by Elder DeLos A. Rowe.

**NEWCASTLE**—South Shields Branch conference was held on Sunday, November 21st. Speakers at the afternoon and evening meetings were: Sisters Gwen Ellwood, Lillian Foster, Doris Peacock, Myrtle Foster, and Ellen Oates, Brothers George Fudge, J. Allen Woodthorpe, John Foster, District President Frederick William Oates, and Supervising Elder Victor Blaine Hart. The sessions were conducted by Brother George Fudge and Branch President Charles M. Ellwood.

A farewell social was held recently by South Shields Branch M.I.A. in honour of Elder George D. Bryson, who has been transferred from the district.

**NOTTINGHAM**—A Primary social was held in Eastwood Branch hall on Tuesday, December 7th. A programme of recitations and musical items was given by Sisters Mary L. Flint, Ivy Barnes, Vivian Stapleford, Annie Wild, and Eva Williams, Brother Sidney Allen, Mr. Jack Calladine, the branch choir, and some of the Primary children. Sister Margaret Wild, Primary mother, took charge of the evening's entertainment.

## LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**  
Corn Exchange,  
Hadden Street,  
Off Market Street.
- Accrington:**  
L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
L. D. S. Hall,  
13, Wellington Street.
- Belfast:**  
Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street.  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
St. Peter's Street.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
Hannah More Hall,  
45, Park St., Clifton.
- Burnley:**  
L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Cardiff:**  
Enquire:  
98, Albany Road.
- Clayton:**  
Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
L. D. S. Hall,  
Trafford Street.
- Dublin:**  
L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
L. D. S. Hall,  
Curtis Yard.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
L. D. S. Hall,  
4, Nelson Street.
- Gravesend:**  
Freeborn Hall,  
Peacock Street.
- Great Yarmouth:**  
L. D. S. Hall,  
66a, South Quay.
- Grimbsby:**  
Thrift Hall,  
Pasture Street.
- Haliifax:**  
L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hexham:**  
Deseret,  
Alexandra Terrace.
- Hucknall:**  
Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynold Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
L. D. S. Hall,  
5, Westfield Road.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea,  
149, Nightingale Lane,  
S.W.12.  
22, Doggett Road,  
S.E.6.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
188, Linthorpe Road.
- Nelson:**  
L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
L. D. S. Chapel,  
89, St. Michael's Str.
- North Walsham:**  
Enquire:  
32, Norwich Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street.
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontllunfraith:**  
Enquire:  
81, Brynteg Street.
- Portsmouth:**  
Pimco Hall,  
Heidelberg Road,  
Southsea.
- Preston, Lancs:**  
L. D. S. Hall,  
7, Lords Walk,  
Off North Road.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
L. D. S. Hall,  
100, Main Street.
- Skelton:**  
Scott Rooms,  
Boosebeck Road,  
Skelton Green.
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton-Wolverhampton:**  
L. D. S. Hall,  
Washington Building,  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
L and Y Station.

# To NEW YORK



*Sailings from Southampton Docks*

The Famous Favourites

**MANHATTAN**      **WASHINGTON**

January 18

February 25

The Popular "Presidents"

**ROOSEVELT**

**HARDING**

January 7

February 18

**ONE-CLASS-ONLY SERVICES**

Every Friday, London direct to New York. Alternate Fridays, Liverpool via Belfast to Boston and New York. Alternate Mondays — BALTIMORE MAIL LINE — Southampton direct to Norfolk and Baltimore.

*Low Through Rates to California*

**UNITED STATES LINES**

**BALTIMORE MAIL LINE • PANAMA PACIFIC LINE**

7 Haymarket, S.W.1 (Whitehall 4162) & 38 Leadenhall St. E.C.3 (Royal 6677)

And All Authorised Agents